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IMPORTANT LEGAL DECISION.

Our readers are, no doubt, generally aware that there exists a secret society among Israelites, established to propagate charity and mutual benevolence, and ultimately to operate on the general improvement of our people. The chief seat of this body, called the Independent Order of the Bnai Berith, is in New York, where there is also the District Grand Lodge No. 1; No. 2 being in Cincinnati, and No. 3 in Philadelphia, every one of the latter bodies having jurisdiction over the subordinate societies or lodges within the respective territory. One of the societies standing under the Grand Lodge No. 3, named Har Nevoh, had lately some difficulty with regard to the election of its president, which the Grand Lodge decided in favor of its present incumbent, whose term, by-the-by, will expire in about a month. Many members, we think about sixty-three, dissatisfied with this decision, resolved to form a new charitable society and sever their connection with the Order; they, in consequence, seized books, papers, funds, and everything else except the charter, and refused to account for them, though summoned by the proper officers to do so. The consequence was, that the remaining members, an acknowledged minority, but the rightful owners of the property, appealed to the proper court of law for a decision, which was promptly given on the 24th of June, decreeing that seceding members should surrender all the property taken away to the custody of the claimants, confirming these as the proper representatives and owners of all belonging to the Har Nevoh Lodge, I. O. B. B. As the decision appears to be reasonable, it is to be hoped that no farther litigation will result, as it would have for consequence only the wasting of funds accumulated for the relief of widows, orphans, and Israelites in distress. We purposely abstain from all comments, as the simple facts are ample enough to give our readers a proper understanding of the case.

TABLE MOVING AMONG THE ISRAELITES.

Admitting for arguments sake that the tables move, if a certain number of persons lay their hand on them; it is yet absurd to ascribe this phenomenon to a supernatural cause merely because we do not know it. We positively know not by what forces the earth moves otherwise we should know the mystery of perpetual motion, still we do not believe that the spirits move the earth. We positively do not know what electricity, magnetism, or any other force is, still we do not ascribe their operations to the influence of the spirits; why then should only table moving be ascribed to the influence of the spirits.

As regards trance speakers and spiritual mediums, it is strange that they never reveal anything new in science, philosophy, art, religion, or any other department of human knowledge. To what purpose then do the spirits commune with the mortals? We want the spirits to tell us things which we know not; what we know they need not tell us. If any spirit could tell us the secret of perpetual motion, the nature of themselves, the essence of matter, the proper distinction between matter and force, or the connection of the celestial bodies, we should be disposed to believe in them;

but as long as they only tell us what we knew before, we do not care particularly for their communications.

But we must return to our theme, "Table moving among the German Israelites."

There exists an old book called "Theriac Judaica ad examen revocata," by John Wuelfer, printed Nuremberg, 1681. This book contains the foolish and fanatical accusations of a renegade from Judaism to Catholicism, called Fredric Brenz, whose book was first printed in Nuremberg, in the year 1614. The second part of the first named book consists of a reply to the above by Rabbi Solomon Offenhausen, called "The Jewish Theriak," &c. The third part is a Latin translation with notes.

Renegade Brenz accuses the Jews of witchcraft. He says, concealing this, p. 4: "If they (the Jews) at their feasts want to be quite merry and especially at the celebration of a circumcision, they place several pounds weight on a table, whisper devilish names into each other's ears, then the table jumps up until it touches the ceiling." Well then, here is the veritable table moving, known as early as the year 1600. Now Rabbi Solomon Offenhausen in his reply by no means denies the fact that this is done on occasions of particular merriment; he only denies the part of the devil in the comedy of the table moving, and maintains that it is effected by cabalistic influences.

Both writers admitted the fact that table moving was practised as a matter of amusement, only the causes were unknown to them, while the one perceives the devil in the play, the other discerns the power of the Cabalah in the mystery, precisely as in our days, the spiritualists think the spirits do it, while naturalists suppose an unknown force, not investigated yet, is the motive power. Anyhow the German Jews were wiser than the modern spiritualists; the former amused themselves with a phenomenon which drives the latter to the grossest superstition—Israelite.

LONDON JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.—This excellent organization continues to issue its well digested tracts, portions of which we have occasionally republished. At the same time, religious discourses are delivered under its auspices every Sabbath afternoon, and apparently to good purpose, for they are listened to with much attention by the very class for whose benefit they were instituted. When shall we have the gratification of seeing an association in full operation here? That it is greatly needed, nobody will deny. Its establishment would awaken a spirit of enquiry refreshing to observe, after the indifference hitherto strikingly prevalent in our midst. It would supply a fund of religious information sadly requisite, we are disposed to believe. It would place our community in better light before the world. It would diffuse a knowledge of our faith among those who have been deprived of the means of religious instruction. From every point of view, it would be beneficial in the extreme.—N. Y. Messenger.

TWO PRIZE ESSAYS.—The Israelitish Universal Alliance has, at its annual meeting, resolved to give 1,500 francs for the best essay on "The Morality of Judaism," and 1,000 francs for the best production on "The Statistics of the Israelites."

The Gilgal.

OR

THE SOUL IN THE OX.

Our readers perhaps know that a portion of our rabbies believed in the transmigration of souls, that human souls would enter into animals. Who, but has heard of some fish, bought for the Sabbath, that would give a sigh, or groan, and when a shahale [question] was made what they were to do with the fish they gave a groan, the rabbi would say, they must take some linen; wrap the fish in it, (the linen was to serve as a shroud) and bury it. This proceeding was thought necessary, from fear that the spirit of some departed human being had taken its abode in the fish. But it is not the story of a fish, but of an ox that we have to tell.

We find the following in the second volume of the Sippurim; it is given by Marcus Hein, as having happened to one of his ancestors. Mr. Hein writes about as follows:

My ancestor, Reb Ja-kev, was a pious, god-fearing man. He, of course, fared badly in this world: for the world will support its like only: it prefers companions to superiors. Thus my forefather was poor; he starved of piety and learning. The congregation was not bad, they paid the shamash [synagogue-servant] for his boots; and he did well; they had to keep a hazan [the man who sings the prayers] not "for a song," they paid him well for that; the rabbi also was tolerably well paid for his talk; only my forefather who was shochof and melamed [killer and teacher],—a curious combination—he had to shift for himself, and as it was indifferent, only the idlers, who were well kept, my forefather had all the work and "the finding of himself," besides: in the day time he would have to teach children, and in the evening and at night he would kill bullocks; which kept him busy enough, not to wear out so many pairs of boots as did the shamash, nor to fall into the snares of the hazan and the rabbis, of those days.

It was once about midnight, when he heard a tolerably loud knocking at his window-shutter.

"Reb Ya-kev, Reb Yakev," it called, "you are to come and kill, the bullock is bound already."

My forefather was used to such calls. As the Hebrews of the small town were but poor, few could afford to have any meat on their table during the week days. It was on the blessed Sabbath only that they could enjoy the luxury of fish and meat. The butcher had little store on hand; he would try about the villages to get a head or two of cattle cheap; and that would take him Wednesday and Thursday, and then all would have to be done in a hurry on Thursday night.

Reb Ya-kev rose, dressed himself and

went to the slaughter-house, that was outside the town.

He found the ox bound; but, nei her butcher nor his help was there.

"Where are you Yokel?" called my forefather; why do you not bring some light?"

"Yokel can bring you no light," did it call in a hollow voice from the bowels of the ox; "Yokel sh'ckert [indulges in drink] with the meshubodim [officials] at the chasene [wedding] of R' b Shofel Will-show's son with Matelche Klabbeyas' daughter. He will not come here before to-morrow; if he can get up, and is not dead. And so have pity on me, and be mochel (pardon me for troubling you) and kill me."

"And who are you?" exclaimed the terrified shochat, whose hair stood on edge, "who are you that as an ox speaks to me in the voice of a man?"

"O, bitter, bitter time; oxen in the shape of men, speak now in the voice of men. But, I can not speak much, and the little I speak, is no that I will chollah be mal-him (God forbid slander), but it is from the bitterness of my soul's grief that I speak. I am but a man and as I could not speak as such, I had to take the shape of an ox, that I also may speak. O, kill me!" continued he, "I suffer so much while a-liv-e."

"But, what, and who are you? I can not make out what you are?"

"I am a poor soul, that, for its great sins was condemned to wander into the body of an ox. It is now more than a hundred years that I wander about in this world, without being able to rid myself of the body of an ox. It was at midnight, twenty-four hours ago; at the time when the soul's for a second ascend to heaven to give account of their deeds, that I succeeded to move Raphael, the angel of mercy to compassion, and he told me the way of my deliverance."

"Allow thyself," said he, "to be killed in a cosher—ritually proper way by some pious, and God-fearing man, who will speak the blessing for the occasion during the act, and thus you will be freed. There fore, as you are a man of known piety, have pity with me, and be 'mochel' and kill me; so that you deliver the breath of the living God from dwelling in the body of a brute."

Rab Ya-kev felt how his blood frizzled in his veins, and for a long time he could neither move nor utter a word. Then the ox whined (winsete) again and said, "If thou wishest that the Judge of all the living and the dead have compassion of thy soul on the day of wrath, do not desert me: but a few minutes and if they are passed, my hope is lost."

At these words the trembling shochat examined the knife; took hold of the throat of the ox; and with a loud voice he said: Blessed be thou, O God; who hast sanctified us by his commandments, and commanded us concerning killing properly."

One cut to and fro, and the blood gushed forth. And from the air was heard, like the voice of the harp of Aeolus: "Happy thou, thou hast saved me; also thy end will be a happy one: thou wilt die the death of the righteous."

Eight days after this event, my forefather was a corpse.

JEWS IN CHINA.—The Israelitish Universal Alliance has addressed a letter to the celebrated traveler, Count d'Escay-

rae de Lauture, who was lately in China, in order to request him to make researches concerning the Jews said to be in that country, about whom we only possess vague information, moreover conveyed by unreliable missionary sources. The Alliance took this step in consequence of an article in the *Moniteur* by the Count, wherein he speaks of a city peopled by a large number of Jews, who in their worship associate Moses and Confucius. Does the traveler speak from personal knowledge or from hear-say. The problem will soon be solved, as the count has just returned to France.—A. I.

AN EMINENT (ENGLISH) JEWISH EDITOR.—Some of the leading (Christian) men of Brighton, in conjunction with Mr. Adelman Salomons, M. P., as representative of the Hebrew community, have undertaken to obtain an engraved portrait of the late Mr. Levy Emanuel Cohen, who, as it is well known, was for more than thirty years proprietor and editor of the *Brighton Guardian*. It is intended that the engraving shall be a valuable work of art (in line), as well as a faithful copy of the excellent painting by Mr. Leahy, which was made at the mid-period of Mr. Cohen's career. To this end the artist to be employed is none other than the first portrait engraver of the day, Mr. Vernon, who will be encouraged to do justice to his own fame and to the earnest wishes of the promoters of the work. These gentlemen, in appreciation of the remarkable mental powers of Mr. Cohen and of his great services to society, would thus constitute an enduring memorial of him in connection with art; and the wish at the same time to let the publication of the portrait be a means of testimony for those who knew him only by repute. They will therefore make the matter known by circular to a great many, whether among his own nation or others, who were acquainted with his literary labors. It is to be hoped that his own race, generally, will use the opportunity to recognize the merits of a distinguished Jew. The engraving is to be published by Mr. Folthrop, of Brighton, from whom, in due course, particulars may be obtained.—J. Chron.

WARSAW.—A COLLECTION.—It is customary among the Catholics in Poland to celebrate Easter by a traditional festivity called *Benith*. Great distress, having last Easter prevailed among the working-classes of Warsaw, the Jews collected among themselves the sum of 9,200 florins, which they forwarded to the heads of the various trades; for the poor, together with a letter breathing the spirit of reconciliation and brotherhood. *Echo de Bruxelles.*

THE HUMAN RACE.—The director of the statistical Bureau, Berlin, has published the result of his researches concerning the population now existing on the globe. He divides thus the great religions:—Christianity counts 335,000,000 followers; Judaism, 5,000,000; the Asiatic religions, 600,000,000; Mohammedanism, 160,000,000; Polytheism, 200,000,000. *Univers Israelite.*

THE FRENCH EXHIBITION.—Among the artists whose paintings are now being exhibited in the Champs Elysees, Paris, there are fourteen co-religionists, and among these men of great celebrity. One picture, the production of M. Edouard Moysse, represents the interior of a synagogue at the moment when a young Israelite is for the first time called to the law. It is described as a production of great merit, which is much admired. The artist traveled for some time in Algeria, in order to become acquainted with Judaism, its rites, and followers, such as they are in their distinctive state, when not yet affected by contact with European views and manners. Three Jewish sculptors are likewise among the exhibitors; there is, however, this year no engraver and no architect among them, although France has several co-religionists eminent in these branches. There is,

further, only one lady among the artists, she being a painter.—J. Chron.

THE WAR.

One of the worst features that surrounds the present deplorable condition of the country is the intense spirit of hatred with which many virulent journals at the East seek to stimulate the people, and add the additional horrors of ruthless vengeance to the ordinary calamities of a state of war. Foremost and most unscrupulous among these prompters of a barbarous spirit, disgraceful to a civilized country and age, is the *New York Tribune*. This quondam super-humanitarian journal, no orous for its mawkish milk and water sentimentalities, is now the most truculent inciter of the worst passions that can be roused in an excited people. Like mad Lear in the play, its cry is "kill! kill! kill!" It craves food for the gallows, and would have that instrument of government as irksome as the guillotine during the French reign of terror; and it spreads through the country, with the additional fancy tints of exaggeration, every raw head and bloody-bones story that inerrant newspaper correspondents pick up or invent, to give a spice of sensation to their generally stupid and contradictory communications.

The aim, in this matter, of all good citizens, particularly those who are placed in the position of influencing a large amount of opinion, should be to check, not to foment, the spirit that superadds the savagery of reprisal to the stern necessities of war. Such men as these writers of the *New York Tribune*, and others of their kind, are efficient only for making the war spirit more obstinate and ferocious, deferring the advent of peace, and reducing the most unfortunate conflict between two great sections of the American people to the murderous and irreparable strife of Mexican faction.—*Monitor.*

A REMARKABLE DOCUMENT.

The Cardinals, Metropolitans, Archbishops, and Bishops, members of the lately constituted Reichsrath, or Imperial Parliament of Austria, met at Vienna, and on the 6th of May signed an address to the Austrian Emperor, of a very interesting character. These Prelates how, in a masterly manner, that the rights of Protestants—their autonomy, or self-government, in matters religious, are secured to them in Austria, to a far greater extent than Catholics enjoy in Prussia, England, or any other country whose government is professedly Protestant. The Prelates develop also the fact that "in the Austrian Empire, the rights of the Catholic Church date from an epoch when political life was developed in a regular manner; for nearly all parts of the Empire found only in the bosom of the Catholic Church the advantages of an advanced civilization." They show, then, that Protestantism, wherever it appeared, displayed the spirit of encroachment on the human and civil rights of men. It is a curious subject of meditation for us here and now, wherever we see that Protestantism has done with our noble institutions. We are no friend of Austria, as it has existed during the last century or two, but it may just be as well to see if we may not learn something from her now. *N. Y. Freeman's Journal.*

POLAND.—JUST SENTIMENTS.—Better days seem to dawn upon the unfortunate Polish Jews. It is not only the Poles who have remained patriotic that wish to fraternize with their Jewish countrymen, but also those that have rallied to the Russian party express kindlier sentiments for the step children of the north. Count Wielopolski is a Russified Pole, who is chief of the department of public instruction for Poland, when some time ago a Jewish deputation from Pinczow waited upon him, addressed the memorialists thus: "Do not believe that I share the modern opinions respecting the social position of the Jews. I cannot see the benefit which would accrue to this coun-

try from your co-religionists exchanging trade for agriculture. Agriculture, no doubt, is honorable, and you have the right to betake yourselves to it. But it is not agriculturists that we want in Poland. What we want, and what we ought to have, is the respectable citizen—the bourgeoisie—which Providence has as yet denied us. If the Jews had not been subjected to such bitter oppression they might have furnished this element, so important in social life, and I still believe that this is the mission that God has reserved for you in this kingdom. To be citizens and traders—this is your destiny here below; to become members of a respectable tiers état—this is your vocation here. I will cooperate with you for the development of this germ providentially deposited in you, and I have the confidence that we shall attain this object common to us."—A. I.

RESOLUTION.

At a special meeting of the Board of Trustees of the EUREKA SOCIETY, held August 22d 1861, the following Preamble and Resolutions were introduced and unanimously adopted:

WHEREAS the mournful tidings have reached this Board, that Mr. A. HUNTER, a late fellow member of our Society, has by a sudden stroke of Providence been taken from our midst, Be it therefore

Resolved, That his sudden and unexpected demise has touched us with the most heartfelt grief and profound sorrow that Society at large has lost a highly esteemed and upright citizen and our Society one of the most worthy and honored of its members.

Resolved, That in his sudden death his companion has been deprived of a most loving and affectionate husband,

That we heartily sympathize with her in her painful affliction and offer her herewith our sincere condolence.

Resolved, That a copy of these resolutions be sent to the bereaved widow of the deceased, that they be entered in our Minute book and be published in the *Weekly Gleaner*.

Resolved, That as a mark of the high respect which we entertain for our late esteemed fellow member, we call on all resident members of our Society to join us as a body to attend the funeral.

Resolved, That we now adjourn.

JULIUS BARR,
Recording Secretary.

Communications.

A New Society.

San Jose August 20th, 1861.

To the Rev. Dr. ECKMAN! San Francisco.

Rev. Sir

I beg to inform you of the organization of a B'kur Cholim Society in his place, for the mutual benefit of all needy and sick persons belonging to our faith, which I think will be productive of the best results to all persons wishing to avail themselves of its advantages.

The following persons were unanimously elected officers of the society.

Mr. JACOB LEVY, President,
" JACOB RICH, Vice-President,
" MORRIS LUBLINER, Treasurer,
" SOLOMON EISNER, Secretary,
" MEYER LEVY, } Trustees.
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Binding of every description neatly
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any desired Pattern.

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SAULMAN'S
— { COFFEE SALOON, } —
GERMAN BAKERY, AND CONFECTIONARY
Armory Hall Building,
No. 128 Montgomery Street, corner of Sacramento,
SAN FRANCISCO.

AGENCY FOR RUSSIAN CAVIAR,
Wedding Ceremonies, Balls, Parties
ETC. ETC. ETC.

ORDERS FOR CONFECTIONERY, PASTRY, JEL-
LIES, CREAM etc. for Wedding Ceremonies
and Parties, received by
SAULMAN
— ARMORY HALL BUILDING, —
No. 128 Montgomery Street,

Who will furnish Families, Boarding Houses, and Hotels
with all articles usually sold in a Bakery and Confection-
ery Store, of a superior quality, on reasonable terms, and
at the shortest notice.
His long residence and extended custom is a sufficient
warranty of the superiority of his productions. not

STECKLERS



EXCHANGE,
Corner of Sansome & California sts.
This new and spacious hotel, centrally
located, merits the attention of every business man
visiting the city, as also of all those who love tranquility
comfort, and good table.
Coaches will convey guests to and from the house.
EDWARD STECKLER, Proprietor

MRS. STDOLE'S
NEW YORK HOTEL.
Battery st. between Sacramento and
Commercial

New York Hotel.—This spacious hotel
contiguous to the Sacramento boats, and cen-
trally located, has been leased by Mrs. St-
dole, long and favorably known in our com-
munity as the dispenser of the best things the
market affords. The hotel has been thorough-
ly refitted, and city boarders, as also strangers
from the country, will find this house a pleas-
ant and comfortable home.

WHAT CHEER HOUSE,
SAN FRANCISCO,
BEST AND CHEAPEST
HOTEL
THE STATE
NOW CONDUCTED ON THE EUROPEAN
PLAN.

Neat, Good and Cheap, at New York Prices!
GOOD LODGINGS, 50 CENTS PER NIGHT!
Shower Baths Free!

An extensive LIBRARY, MUSEUM and Reading
Room, Free to all the guests,
R. B. WOODWARD
Proprietor.

KOSHER BOARDING.
MY HOUSE, ESTABLISHED SINCE A NUM-
ber of years, is well known to the commu-
nity. Gentlemen and families will find excellent
accommodations, both with BOARD and ROOMS,
reasonable charges

Weddings and Parties attended to at, in, or
out the house at the most reasonable rates.
Mrs. A. WARSCHAU,
916 Stockton street, bet. Washington and Clay streets.

WM. FAULKNER & SON,
132 Sansome street,
SAN FRANCISCO.

SOLE AGENTS for
JAS. CONNER & SON'S U. S.
TYPE FOUNDRY.
and dealer in all kinds of Printing Material —
Printers will find it to their advantage to call on us be-
fore purchasing.

THE WEEKLY GLEANER.

SAN FRANCISCO: AUGUST 23, 1861.

Removal.

The new publication house on Commercial st., 2d house from Leidersdorf st., being finished, and the late growth and our devotion to our schools requiring to be nearer the school house, we again removed our office to the old spot which we occupied for almost 2 years.

The Office of the GLEANER is in the new building on Commercial st., near Leidersdorf, on the third floor, opposite B. & W. offices.

Entrance 514 Commercial street, or 517 Clay street.

Office hours daily from 12—2 P. M.

Moneys and orders will be received any time of the day during our absence by Moss Wolfe, at the same office.

לחול Tuesday, Wednesday, Aug 6, 7,
ראש השנה (New Year) Thursday, Fri-
day, Sept. 5, 6.
יום כיפור [Day of Atonement] Saturday
Sept. 14.
סוכות [Feast of Tabernacle] Thursday,
Friday, Sept 19, 20.
חושענה רבה Wednesday, Sept. 25.
עצרת Thursday Sept. 26.
שמחת תורה Friday, Sept 27.

Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School room, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at half past ten o'clock.

Religious Instruction.

The Hephtsi-bah School, for Religions and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of their nationality.

While this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able will contribute towards its support, and henceforth do their duty to their children and to their people.

Sessions.

AT THE SCHOOL HOUSE.—Wednesday and Friday at 4 p. m.
Saturday and Sunday, at 9 A. M.

AT THE OFFICE OF THE GLEANER.—Monday, Tuesday, and Thursday, at 4 p. m.

WORSHIP OF HEPHTSI-BAH SCHOOL, Friday Evening, at 5 P. M.
Sabbath Morning, at half past ten.
Parents will oblige by seeing that the children arrive at an early hour.

EDITORIAL REMARKER.

The Duchess of Kent.

England owes much to the late Duchess of Kent, the mother of Queen Victoria. Few children are fortunate enough to have mothers who are able to be to them what the late duchess was to her daughter. The history of Mentor and Telemachus will give the reader some idea of the relation between the mother and daughter.

There is one trait of the noble-minded duchess which, being uncommon among the community, deserves particular mention and imitation. It is the common fault of common minds "to run to a head," as we will call it. The mob moves like an avalanche, one particle breaks loose on the top, and a whole mass sinks with it to the bottom with a crash. Here it is a part of the city that one of them fancied, and all will follow; here a billiard and bar room gets the rush, and the whole crowd runs to it; here it is a theatre, a dress maker, a school, a church, and all the mob will run to it, and to it alone, neglecting all other billiard tables, gambling and drinking houses; caring little how well they were served elsewhere, and how much establishments stand in need of their custom.

The duchess had nothing in common with the above mentioned class. She, wherever she resided, encouraged and patronized a number of dealers and workmen at the same time, thereby furnishing them means of support, as also recommending them to their fellow citizens—she wanted all to live, and did not run with her patronage to a head.

This trait alone renders her worthy of our admiration and imitation.

A Dilemma.—To Whom Shall we Refer?

We hear continual complaints that much mischief is done in America among Israel by the assumption of religious or clerical authority, by unworthy and unequal persons. We will devote some space to the subject, and ask: 1st. What is the wrong? 2d. Who is in fault? And, 3d. Is there any remedy?

WHAT IS THE WRONG?

If there is any wrong in admitting to a certain religious sect, persons not belonging to that sect—in receiving into a church or covenant parties who, in belief or feeling, do not belong to that communion—if there is any wrong in joining in marriage those whom the principles of that society cannot admit to be united, since such unions would tend to alienate the dissolution of the identity of that community—if there is any wrong in granting divorces when law and right declare against it—if these breaches of discipline are wrong, if they must exercise a demoralizing effect upon the members of the respective community, and tend to its ultimate deterioration: such wrongs are frequently done among us.

But the question now is:

WHERE IS THE WRONG?

As soon as men form an association, they, at the same time, form indirectly a separation; every religious communion implies a *disunion*; by joining one sect, we declare our *not* belonging in sentiment to another sect: and our very joining tells that we wish to keep up the tenets peculiarities of that sect to which we belong, and as the very name of *sect* (from *seco*,) means to cut off, we declare that we are separating from all other sects. This declaring ourselves to belong to one sect, does not imply our disparagement of other sects, as far as their characters as men, and our regard for them, or our duty towards them are concerned. These relations to other sects are no more affected by our adhering to one sect, than the personal regard and the general duties of men to women are affected by a man marrying, tying himself to one woman in preference to all other women. As the choice of one woman does not affect the general regard, and the general human obligations to the sex, so does the adherents to one sect not socially separate us from another. Still, the sectarian communion is separation, and must have its reasons, its object, and purpose: and, if we at all join and receive others into our communion, we thereby profess that we think the society worthy of preservation, therefore any admittance of persons who would tend to dissolve that union, must be considered as wrong, and the society has to repel strenuously such incursions of those not belonging to them, or whose admission in other would not be desirable to be received among that society. We have, on former occasions, complained about the nefarious doings of parties in cases of divorces.

We this time must speak again of an unwarranted misdeed with regard to receiving proselytes.

AN UNAUTHORISED PROSELYTENMONGER.

The Synagogue "Emanuel" refused lately the acceptance of a proselyte for reasons well known in this city, the Synagogue, could not perform an act of proselytizing, of marriage and receive a child in the covenant within the space of some three months. We must apologize for stating this fact as this is just the point round which the question revolved, and which the party will not state in his publication of the case on the subject.

Mr. H. BIEN pretended to receive the applicant rejected by the Synagogue, into the Synagogue.

The Lawsuit.

The law-suit of a priest carrying the host and the Hebrew carrying a scroll affords a singular feature.

The Jew has acted correctly; while carrying the law, he cannot pay homage to a host (see "Host" in our columns): a man cannot be required while performing an act of his own religion, or while in the service of the same, to commit an act against that religion.

TOLERATION.—It is with great avidity that the Hebrew organs hold to the view of their readers any manifestation of a change of disposition of the nations to Israel. Here a bourgeois makes a toast, and immediately it is showed forth as if it were an act of mercy; there some European politician speaks his sensible opinion about the Jews, and immediately it is reported as if it were positively unexpected. We thankfully receive such manifestation—as merely due to us; public opinion must, with the help of God, change in our favor; popular theology must crumble into dust before the simple faith of the Hebrew; and though we gladly would state the manifestation of the times, we would not do it with such an exultation. We receive no presents—it is not near enough for what is due; nothing near enough to make amend for past wrongs.

The War Mania.

The war mania is in its wane, as appears. We wonder what sensible people will think of the paroxysm five years, or even five months hence.

ALL POLISH.—The Flag mania having subsided (we see only one here and there over some "humbag," or some rumshops) the poles (the flag staffs) on the churches look very odd,—they look quite Polish.

WHO IS RIGHT.—Protestants continually reproach the Roman Catholic church of its aggressive spirit. From an item in our columns, "A remarkable Document," we hear such reproaches retaliated. We think both take a partial view of matters. Wherever there is power it will endeavor to expand. Where there is no effort of extension, it is a sign of weakness, inertness, or stagnation.

MR. BENJ. P. AVERY.—We are glad to hear that Mr. Benj. P. Avery stands a fair chance of an election for the office of which he is a candidate.

This gentleman was for a long time editor of the *Hydraulic Press*, and distinguished himself for his liberality of opinion.

A Fox's Book of a Martyr.

MR. EDITOR.

You may give an anticipatory notice of the following publication, which will interest some readers.

There is now in press an anonymous publication by the right Reverend Mr. Dr. POPP-HANS, Knight-errant of the White cravat, whitewasher general of the order of Ignorantius of Lo-yodah. The publication proposes to be a "true" account of the late martyrdom of old Fox, to his own vice and folly. "Insurance" effected, "copyright" secured.

Timbuctoo.

SPLENDID FUNERALS, ELEGANT WINDINGS.—Since we see such funerals as was that of "Cora"—and "raggyruffins" have at their weddings traics, as long as those of funerals: a decent man will soon be ashamed to be buried decently, and respectable men celebrate splendid windings. They will have to do like Princes and nobles; to be married in their own Mansions, and buried like good men.

EXTRAORDINARY LEGAL PROCEEDINGS.—In a village in the Grand Duchy of Baden it happened that a Roman Catholic priest, whilst conveying in full canonical the consolations of his religion to a dying man, noticed a Jew, who had a scroll of the law in his arms, at some distance, and who had not taken off his hat, a customary among Catholics. The priest, having called the Jew, asked him how it was that he (the Jew) had not uncovered his head, nor did so now, seeing that he (the priest) was carrying that what was most sacred (*das Hochwurdigste*)—meaning the sacrament). "Rev. sir," replied the Jew, "it is I who am carrying what is most sacred," pointing to the scroll of the law in his arm. The priest upon this took out a summons against the Jew for disrespect against his religion, and he was condemned by the village official to a nominal fine. The Jew, however, maintaining that he as a non-Catholic was not bound to show marks of respect in the open street, common to every human being, to a symbol of faith he did not recognise, demurred to this decision, and appealed to a higher tribunal. A superior court will thus have to decide whether in Baden, in which there are as many Protestants as Catholics, a priest has a right to extort from the followers of other religions the marks of respect for the symbols of his faith due to them by his fellow believers.—*The Israelite*.

We often speak of being settled in life; we may as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill.

כפר תורה ושופר

Responsible parties may have the loan of **Sepher Torah** and **Shophar** For Rosh Hashanah and Yom Kippur.

On very moderate terms.
Apply STOCKTON STREET, near corner of SUTTER to S. LEVY.

בין על ימים נוראים ויום טוב.
The undersigned informs the Israelites of this city, that they have engaged the

APOLLO HALL,
PACIFIC STREET

between Stockton and Powell street, for the ensuing Holydays.

Tickets may be obtained at the Office of CHARLES H. S. Sacramento street, at ABRAHAM ELLISER, 929 Kearney street, bet. Pacific and Jackson, and on Sunday at the Apollo Hall from 3 to 6 P. M.

The sign at the door.
W. Edelman, H. Weinbaum, A. Eliason, Kearney street, bet. Pacific and Jackson.

WHEELER

AND

WILSON'S

NEW STYLE

IMPROVED

FAMILY

Sewing

Machine.

All former objections
overcome!

NO LEATHER PAD USED ON
NEW STYLE MACHINE.

THE NEW STYLE HEMMER

And

TRANSPARENT CLOTH PRESSER

Are attached to the
IMPROVED MACHINE!

Prices greatly reduced

Send for a circular.

H. C. HAYDEN, Agent.

Corner Sacramento and Montgomery sts.,
San Francisco.

The Mission Woolen Mills use
WHEELER & WILSON'S
SEWING MACHINE
in making up overshirts, coats, suits, &c.

They now use from forty to fifty
constantly, and are
turning out
the
FINEST GOODS IN THE MARKET.

DRY GOODS.

NEW STORE.

H. W. STEIN & CO.,
Importers and dealers in
FRENCH, ENGLISH AND GERMAN
CLOTHS, CASIMERES, AND VESTGS.,
Always on hand, a general assortment of
Tailors' Trimmings
.....AND.....

BILLIARD CLOTHS,
AND CLOTHS FOR LADIES' WEAR,
140 Sacramento street.
Three doors above Montgomery, San Francisco.

Mr. H. W. Stein has just returned from Europe, where
he has made arrangements to be constantly supplied with
the choicest of the above goods.

HARRIS & COLEMAN,
—IMPORTERS OF—
EMBROIDERIES,
MILLINERY GOODS,
FANCY NOTIONS,
TRIMMINGS,
FRINGES, RIBBONS,
BUTTONS, VELVETS,
LACES, SILKS,
BUTTONS, TRIMMINGS, FANCY NOTIONS, &c.
NO. 95 CALIFORNIA STREET,
San Francisco.

STEINHART BROS.
IMPORTERS AND DEALERS IN
Foreign & Domestic
DRY GOODS, ETC.
N. W. Corner of California & Bat-
tery streets.
SAN FRANCISCO.

S. GOODMAN,
Wholesale Dealer in
Fancy and Staple Dry Goods,
CLOTHING, Etc.,
and Children's Shoes, Etc.,
Corner California and Sansome Sts.
SAN FRANCISCO.

JOHN WIGMORE'S
OFFICE AND STORE
Furniture Manufactory,
No. 423 California st.,
San Francisco
DESKS,
BOOK CASES, AND SHOW CASES,
OF ALL KINDS, for sale as above

J. M. MILLER.
SHOW CASE
Manufactory,
CABINET MAKER,
AND
STORE FIXINGS.
If you want work done neatly, punct-
ually, and reasonably call on J. M. MILL-
ER.
87 Bush st.
between Montgomery and Kearny.

S. MAYER BROTHERS,
Importers and Jobbers of
STAPLE and FANCY DRY GOODS,
Cloths, Clothing, Gent's Furnish-
ing Goods, &c.
85 CALIFORNIA ST.
San Francisco.
430 N. 3d St. Philadelphia.

EINSTEIN BROS.,

IMPORTERS OF

BOOTS & SHOES
61 Battery st., near California,
SAN FRANCISCO.

FIRST Premium Again!!!
BEING THE
SEVENTH
TIME RECEIVED
AGAINST ALL COMPETITORS

R. H. VANCE,
Cor. Montgomery & Sacramento sts.
SAN FRANCISCO.

HAVING AGAIN RECEIVED THE **FIRST PRE-**
MIUM awarded at the State Fair for the best am-
brotypes and Photographs, it is guaranteed that all who
favor me with a call are sure to obtain better work than
can be produced at a—other rooms in the State. I would
say to my patrons that I am now producing better work
than ever, at much reduced prices, to conform to the
times.
Having reduced my prices more than 30 per cent., no
one need hereafter go to second-rate establishments on ac-
count of prices.
Instructions given in the art, and stock furnished. Hav-
ing over \$20,000 worth of Cameras, Glass, Plates, Cases
and Chemicals, on hand and on the way, I shall hereafter
dispose of them at about New York prices.

ALBERT KUNER,
SEAL ENGRAVER & DIE SINKER
167 Washington Street, San Francisco.
NOTARIAL SEALS, as prescribed by the
law of 1853. Masonic and Official Seals of every de-
scription. Ornamental Engraving and Marking at the short-
est notice, and at reasonable prices.
DOOR PLATES ENGRAVED TO ORDER.

NOTICE
From, and after this date, Mr. Stebbacher is our
authorized agent for the "Israelite" and therah.
BLOCK & Co.

CHARLES HESS,
Dealer and Jobber in
DRY GOODS,
Clothing, Yankee Notions, &c.,
Sacramento street, above Battery, (2d floor.)
N. B. All orders from the Country attended to with
despatch. ap9-3m

L. KING & BROTHER,
Importers and Jobbers of
CLOTHING,
BOOTS, SHOES, HATS, CAPS, ETC.
No. 69 Sacramento Street.
SAN FRANCISCO, CAL

S. MAYER
45 Second Street near Mission.
PRACTICAL UPHOLSTERER
AND DEALER IN
CARPETS, OIL CLOTHS,
SHADES,
PAPER HANGINGS,
—AND—
General Upholstery Goods.

BUY ALL YOUR
PEARLS
....OF....
TUCKER!
BUY ALL YOUR
WATCHES
....OF....
TUCKER!

GREENHOOD & NEWBAUER.
WHOLESALE AND RETAIL
Coal Dealers;
NO. 55 SANSOME STREET,
SAN FRANCISCO.
Keeps constantly on hand an Assortment of all
kinds of Coal.
ORDERS from the Country promptly attended.

CIGARS AND TOBACCO.

A. S. ROSENBAUM & Co.,
IMPORTERS OF
Fine
HAVANA CIGARS,
TOBACCO, ETC.,
Corner Clay and Battery Streets,
SAN FRANCISCO.

PHILADELPHIA BREWERY,
SECOND STREET
Corner of Folsom.
The Best Lager Beer in the State.
THE COUNTRY SUPPLIED AT THE MOST
REASONABLE TERMS.
HOELSCHES, WIELAND & Co.

L. & E. WERTHEIMER,
Importers and Dealers in
CIGARS & TOBACCO
CORNER SACRAMENTO & BATTERY STREET,
SAN FRANCISCO.

Genuine Meerschaum
PIPES.
A. WASSERMAN & Co.,
No. 3 Custom House Block, Sacramento street, up-stair.
IMPORTERS OF German and French
Dry and Fancy Goods, Cigars,
GENUINE and IMITATION
MEERSCHAUM PIPES.
etc., etc., etc.

CLOTHING, &c.
ELKON. L. DINKELSPIEL.
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and
California Streets, **SAN FRANCISCO.**

FIRST CLASS LODGINGS
—AT THE—
What Cheer
HOUSE.
San Francisco,
In great abundance at the LOWEST RATES.
REMOVAL.
FANCY - MILLINERY,
and
DRY GOODS.

JACOB COHEN & CO. have removed from No. 416
Sacramento street to the three-story brick-build-
ing No. 402 Sansome street
J. L. SMILEY. | JOS. YERKES. | T. VOIGT.
SMILEY, YERKES & VOIGT.
AUCTIONEERS AND COMMIS-
SION MERCHANTS.
SALESROOM—S. W. corner of Sacramento and Sansome
streets.
SALE DAYS.
MONDAYS—Regular Catalogue Sales (in second story
salesroom) of FANCY GOODS, SILKS, EMBROIDERIES
STAPLE DRY GOODS, FANCY GOODS, &c.
WEDNESDAYS—Regular Catalogue Sales of BOOTS
AND BROGANS, CLOTHING, HATS, CAPS
AND BLANKETS.

PIONEER SAN FRANCISCO
LETTER EXPRESS
DELIVERS LETTERS to all parts of the City, East &
Taylor street, for Three cents. Notices of meetings
Invitation Cards, Circulars, etc., promptly delivered at
reasonable rates. Persons wishing their Letters taken
from the Post Office, and promptly delivered at their place
of business or residence, will please leave their orders at
the Office.
Boxes for the reception of Letters at the principal co-
ners.
Envelopes [prepaid] can be obtained at the office at the
low price of \$3 per hundred. S. G. EASLEY, Pmt
Office with State Telegraph Co., 630 Montgomery st.

tion held, at their Hall the 17th ult., the following Officers were unanimously elected for the ensuing term:

L. W. FECHHEIMER, President,
M. WALTER, Vice President,
M. GENSBERGER, Secretary,
Wm. LAUER, Treasurer,
G. KOHLBERG, Librarian,
L. P. WALLER,
JOS. GODCHOUX,
EDW. GOLD-SMITH, Trustees.

Vacancy at Victoria.

We received the following letter from a trustworthy friend at Victoria:

VICTORIA, V. I., July 14, 1861.
REV. DR. J. ECKMAN, Dear Sir: The Israelites of this city are desirous of engaging a teacher for about twenty-five children, respectively from 6 to 13 years of age, at a monthly fee from \$100 to \$130. I have already \$80 on the list, with the assurance of the full amount.

We want him to be a moral man—capable to give to our children a sound English education—together with Hebrew, and if he possess a knowledge of the French it would be preferable; let him be a *Moell*. A young man with the above qualifications can find a good and substantial situation in Victoria.

I beg respectfully of you to find one for us, and your recommendation will be a sufficient guarantee.

THE NEW WOOD AND COAL YARD OF MR. M. M. LEWIS, is situated corner KEARNY ST. AND BROADWAY, call and purchase.

IMMENSE STOCK, MOST FAIR TREATMENT.

The largest stock on this coast of Oil, Coal, Oil, Camphene, Turpentine, Alcohol Paints, Varnishes, Brushes, Window glass, Gue, etc., etc., is that of the well-known, long established house of DENIS J. OLIVER, formerly OLIVER & BUCKLEY. The firm is too well known to the trade in this city, the interior, and the whole coast for its fair treatment of customers, punctuality, exactitude, and generosity to require particular recommendation. May the trade remember the extensive repository of DENIS J. OLIVER, 316 & 318 Washington street near the Post Office.

BONNETS AND CLOAKS—are to be found at Mrs. MARKS and Mr. WURKHEIM, 619 Sacramento Street.

תפלות ומחזורים—For Mochzorim and Prayerbooks, Tsitzith and Mezoozoth you need but call at the Shochat Mr. R. JACOBSON Post Street near Stockton Street. (Look for the his sign at the window).

THE HARMONIA SCHOOLS.

TO PARENTS IN THE CITY AND COUNTRY.

The Harmonia Day School as well as the Infant School, continue to increase steadily, and begin to enjoy more than an ordinary patronage. They are under the management of two competent and well-known ladies. We hope, if the patronage continues thus, to be able to afford the children opportunities worthy of the attention of parents and guardians. At the day school, boys are taught the Hebrew and German (if desired), in addition to usual branches; and the girls, sewing and embroidery. We are prepared to add French and music, as soon as there will be any demand for these branches, for the senior classes.

The Infant School takes charge of children of a very tender age, and occupies them in a peculiarly improving manner. Pupils of a more advanced age learn the letters and spelling.

Hebrew children will early be taught the stereotyped Hebrew liturgic sentences, and Hebrew melodies. This exercise is of high importance to the child, and will be duly appreciated by the intelligent parent.

The object of the schools will be seen from the circular in another column of the GLEANER.

We send daily a boy, in our employ, for children living beyond Market street, and other distant parts of the city.

AUCTION HOUSES, &c.

R. D. W. DAVIS & CO.
AUCTIONEERS.

SALE DAYS.....TUESDAYS AND FRIDAYS
AT 10 o'clock, A.M.

THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest corner of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.
R. D. W. DAVIS.

H. M. NEWHALL & CO.,

COR. OF HALLECK & SANSOME STS.

Salesroom,

Fireproof Brick Building,

Corner of Sacramento and Battery Streets.

SHABER & FARRAN,

REAL ESTATE AGENTS

and

House Broker.

228 Montgomery st, betw. Pine & Bush.

INSURANCE EFFECTED.

JACOB F. SHABER,

SAM. M. FARRAN.

War! War! War!

BOOTS AND SHOES.

WE have determined to close up our Retail Store. We will commence selling off at cost. We have a splendid stock of Ladies', Misses' and children's Boots and shoes of every description.

AT COST! AT COST! AT COST!

Ex "St. Louis," from J. B. Miller & Co., New York. Ladies' Gaiters—Satin, French Kid and Glove Kid. "Paris" Opera Button Gaiters—Satin, French Kid and Glove Kid. Also, S. Miles & Sons' Gaiters, shoes and Slippers, of every variety. "Also, Misses' Kid, Satin, French Glove Kid. Long and Button Gaiters, in endless variety. 50,000 pairs of children's Gaiters and Shoes of every kind.

FOR THE GENTS.

Benkert's and Conrad's Boots, Oxford Ties, Gaiters, etc. Godfrey's best; J. S. Dole & Co's best stitched Boots and shoes. Pegged Boots and shoes of every kind.

Youths' and Boys' Boots and Shoes, Gaiters and Slippers of every kind. The largest stock on the Coast. We must close out! Close out!

Jobbing House, 230 California street. JOHN S. DOLE & CO., Corner Pine and Montgomery St.

BUY YOUR WOOD AND COAL

OF

M. M. LEWIS,

DEALER IN ALL KINDS OF

WOOD AND COAL,
COKE & CHARCOAL,

Cor. of Kearny St. & Broadway,
SAN FRANCISCO.

Orders left at the corner of Bush Street and Milton Place, will be promptly attended to.

UNION COLLEGE

SAN FRANCISCO, CAL.

On Second street, between Tehama and Folsom streets.

Messrs. DUPOUEY BROSDirectors.

THE SCHOLASTIC YEAR FOR 1861 commences at this Institution January 14th, inst., and closes December 24th.

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The course of instruction comprises—First—A general course of English, from the elements to the higher branches.

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